/171 cont./

621 tribal organization. Even at the time of the Conquista the Paez
[622] did not form a common, cohesive community and were similarly independent from village to village and without a chief,
[623] just as today. Only in times of war did a few villages join together
[648] in a sort of loose federation, in order to be able to offer stronger resistance to the Spanish intruders. Afterwards, however, the
177 "alliance for convenience" dissolved. The political influence
361 of the Spaniards during the colonial period had the effect of
131 fixing the boundaries of the villages that had existed up to that time, each of which occupies the area of a valley basin, in order to create clear relationships with respect to the white landowners. The former arrangement of the villages was essentially the same, as one may see from the large number of old native names.

621 The control of the community at that time -- in keeping with
622 the character of the Paez -- was probably in a democratic village management, in a fashion similar to that of today. In times of war leadership was in the hands of men who were called caciques /see "Kazike" in the glossary, p. 249/ by the Spaniards -- as was the case generally in their colonies. The Paez have also taken over this name as a rank designation for the heroes of their traditions. Actually, their own word "sāt" for the political leaders in their mythology corresponds more to a war leader with shamanistic abilities than to a regular hereditary chieftainship of a society organized by classes, such as we find among the tribes of the Cauca Valley or the sacred principalities of the Chibcha at the time of the Conquista.

621 The present-day composition of the village council (cabildo)
623 as the administrative head of each village varies in strength according to the size of the village. It seems to be the most nearly complete in Calderas. Its composition and its tasks show
● [565] that it is the head of a democratic community. The village is
[626] not organized by classes or by occupations. The consciousness of the equality of all is so strong /172/ that outsiders who distinguish themselves from others through personal achievement or personal acquisition are brought down to the common level by
623 force or killed. The leader of the cabildo has the grand Spanish

/202 cont./

villagers know these "strollers," and even say that they are sluggards who do not work; but if they then come at mealtime, they get their food and are usually kept there gladly, because they know how to tell stories well and amusingly, go around everywhere, and always have news to impart. If a man is married and has a wife and children, he must, of course, cultivate his own field, in order to be able to feed his family. In Calderas, however, there is even a married "stroller" who has neither a house of his own nor his own field. He lives in the house of a good-natured man whom he helps in the field and in the house. But this is regarded as an exception.

Thanks for favors or benefits bestowed, which, according to the view of the Paez, are taken for granted, were not customary originally. Today, however, thanks are often expressed with a word of Spanish origin "slopage" (Dios se lo pague), without, however, any feeling of a debt of gratitude, such as toward a wealthy person or a person in a superior position. Within the Paez communities there is, to be sure, no sociologically established authority; similarly, there is no chief or employer of a number of people who would be dependent upon him and owe him obedience. Hence no one is forced to obey anyone whom he does not like or to do anything that he may not care to do. Accordingly, there is no respect for strangers to the place or even for the priest, for when the Calderun are in their village, "on their soil," everyone regards everyone else as equal. Not the least important in this connection is the general understanding of one another by the inhabitants, their strengths and weaknesses, which makes pretense, any spurious authority simply assumed by an official, impossible. This is one reason -- perhaps the principal reason -- why the Calderun purposely do not want to have anything to do with the "blancos" and their officials. An attempt to trace this back to an awareness of their own inferiority indicates a complete misunderstanding of the character of the Paez. Their lack of social classes, and therefore the impossibility of looking down on /203/ another person, explains their general respect for one another, which is bestowed on everyone equally. Everyone grants everyone else

/315 cont./

105 "Araucanian" type (O'Neale, p. 115). In place of the shed rod we have a simple loop; in place of the heddle rod, a bundle of loops.
105 The warp threads are stretched in the form of the "false spiral warp,"
286 a mixture of the method of the continuous, circular warp with the
171 method of the terminating flat warp. This genuinely American way of stretching the warp is found among the Northwest Coast Indians as well as among the tribes of the Gran Chaco (Olson, pp. 114-121). Culture-historically H. Nevermann regards the various forms of American weaving /316/ as having originated on the basis of a native or pre-Polynesian plait-weaving. Among the Paez we find this technical stage in the plait-weaving of the carrying bands of the coca bags.

105 For dyeing, vegetable dyes are used, which dye only sheep wool, but not cotton.

Pottery is very simple. There are only hemispherical pots and bowls made with the spiral coil technique, both without any ornamentation.

The present political organization of the Paez is based on the village community. It is led by a village council (cabildo), whose members are chosen for a year from among the men of the village. The designations for the members of the cabildo and their functions are in part Spanish. In former times the leaders of the Paez were
[621] often men with shamanistic abilities. The village is not organized
[565] by either classes or occupations. No one need serve another for
[463] pay; the word and the thing are unknown to the Paez. The father
[464] of the family with his sons or brothers works his fields, and if
[476] friends or neighbors lend their help, it is compensated for by assistance in their fields.

[594] The family organization is basically the patrilineal,
[178] monogomous nuclear family, consisting of the parents and the
[151] unmarried children. Here there has probably been the least
[533] change in Paez culture. The children are given the family of the father. For her marriage the woman receives no dowry of any kind from her parents, and she keeps her maiden name. Since there are no social or financial reasons for concluding a marriage, a woman has only the merit of her personality and abilities. These are tested during a "trial year" before the actual conclusion of the marriage.

[Mosoco]

/316 cont./

105 Guambianos. They adorn themselves with showy necklaces and
178 pins. Not a few of them wear fine gold earrings.

[232] Livestock-raising has intensified and is in full swing. Norman cattle are replacing and being crossed with the native cattle. The same thing has happened with the wool-bearing livestock. The /317/ saddle and pack horses are indispensable for every family. The natives also possess fine breeds of hogs and domestic fowl.

● [565] Social stratification is in full progress. Rich and poor families can already be named.

Mosoco women seldom marry natives from other, less acculturated parcialidades. People speak of mingas, and even of burials, of the rich and poor, a larger number of people going to those of the former.

They live on good terms with the whites and treat them as equals. There are many good native dealers.

These natives are thoroughly familiar with the methods of curing, the use of remedies, and sorcery. But the tẽ eu and even more the nara jihi (sorcerer) are on the wane. Many consult the doctor of the "whites" in Silvia and use the drugs of the "whites." They are less superstitious.

They are believers by conviction. A few are Protestants with great reasoning powers.

The cabildo retains its power and is duly respected.

The properties are duly parceled out. Many of them are planted with pastos de selección /literally, choice pasture grasses/. Fences with barbed wire are frequently encountered.

Agricultural implements

412 Among the implements used in agriculture, only the
[241] digging stick for planting maize (uhach) is of native manufacture.
[177] The others are of European origin.

The universal implement among the Paez is the machete. With it the clearings are made, the ground is cleaned, and the fields, the montañas are felled, sugar mills are made, and bridges are laid over rivers and streams. They prefer it large and with a leather sheath that they fasten to the belt. They are